

white countreymen, and that they would recognize, honor and defend it as law, and they would quickly lose all their subscribers, unless it might be here and there a Hunter Democrat, or fossil Whig, or *New York Observer* published.

How great is the force, how blinding is the influence of habit! These editors would strenuously resist all such interpretations as would serve to chear them out of a favorite dog; and yet they cannot break out of the skin of their old dog, and that is the saddest and most pitiful phase and that—how apt legal interpretations which justify the slaveholder, and enable him to keep on cheating his fellowmen out of all their rights, and even out of their lives.

The *Anti-Slavery Standard*, is among these editors. And even *The Liberator* (*et al. Brute!*) is in the last eminence of helping the slaveholders to arguments for their mastery in interpretations of the Constitution. I admit it, it is among them.

By the way it is our argument that of late *The Liberator* makes much noise.

On that, however, it lays great stress. It claims that it was sprung from giving an anti-slavery interpretation of the Constitution, that it had this in a slavery interpretation had been given to it. But on this same principle it might arrest every reform, even the anti-slavery reform, which, to its everlasting honor, it did itself begin.

But it is not the slave. If, now, at the last, the Constitution is dug up out of the big heap of pro-slavery falsehoods in which it has long lain buried, and is found to be fit of the principles of the Constitution, the Federal Government might render essential aid to the anti-slavery cause by organizing political parties, and by making candidates to ignore the Federal Government and make their respective States free and independent sovereigns,

(2.) It makes no distinction whether between leases sustained in seruitude a lawful and laudable, and leaving, and abandoning the most unallowable piracy and robbery the world has ever beheld.

The most cogent of the fact that the North and white slaveholders, has been the principal sufferer by the perpetration of the crime; greater by far than all the ill-gotten gains of the slaveholder could ever compensate.

(4.) It proposes neither Pay nor Pity, neither Compensation nor Compassion for the past sins of the South, nor for their long-continued and unmitigated sins, but instead, that the prodigal's resolve, sought ways whereby they might return, and humbled themselves before God, asking help of Him.

THE CHURCH SOLD THEIR BIRTH-RIGHT, WHAT SORT OF FOOL TAKE IT OUT FOR IT, AND HOW THEY SERVED "THE WORLD" TO JOIN IN THE SIN.

A few weeks after the Domestic Missionary Society sent their missionary among them, the Church, with their hearty good will of all the Society that met with them to worship, determined to join with the Association again, and fellowship them as brethren in Christ.

WHAT THIS CHURCH NOW CONSIDER THEIR FIRST DUE, AT ANY RATE.

"They now believe that their first duty is at home, to guard, protect, and build up the cause of the Redeemer, and to tell the perishing of the way of life."

WHAT THEY CONSIDER MAY, IN SOME CONTINGENCIES, BE ANOTHER DUTY, PERHAPS.

"Then, if it is the will of God to use them in any special manner for the removal of slavery, they are willing to act and give him the praise!"

SUMMARY OF THE ADVANTAGES WHICH ARE DERIVED FROM FEDERATION WITH SLAVERY.

The undersigned, a Committee of Ten New York Friends of the Slave, within the last year in this city, announce that their FIRST ANNUAL FAIR will be held during the second week of December next. The Committee solicit the aid of the friends of the anti-slavery cause here and elsewhere.

The appeal is confidently made to the women of the State, among whom there is, no doubt, a general feeling that the time has come for an effort of this kind; and that New York, the largest and wealthiest city in the country, the seat of an upper class, be behind Boston, Philadelphia, Cincinnati, Worcester, and other places, which have for many years contributed largely to the support and efficiency of the cause.

The members of the Association are firmly persuaded that the growing conviction of the terrible importance of the Slavery Question, which has signalized the North for the last few years, had a corresponding increase even in a city so slow up as this in its congenital relations with the Slave. And the same cause which has been associated with the anti-slavery leaders, the most distinguished and influential anti-slavery newspapers, at work to rob the poor and powerless slave of the Constitution and the Bill of Rights, the Slave State, and the same is strong that an enterprise such as they contemplate will be responded to by all the intelligent and sincere portion of the community, who profess an interest in the anti-slavery cause.

WHAT TARTING FAVOUR THE NARATORS ASK OF US? THE CHURCH IN QUESTION.

"We fondly hope that He will enable us to preserve that symmetry of thought which will appear in consistent action on all subjects that come before us."

We agree with A. M. G. that the history thus narrated is "instructive." It is so by clearly showing one of the methods in which the Church "misled and corrupted the congregation" associated with them.

Here was a Church which held a pro-slavery position from its commencement, and, for external influences would have held it continuously to the present time.

By a pro-slavery position, we mean one which does not for the deliverance of the slave, but, waiting for God to do that, in the meantime help the slaveholder by acknowledging him to be a Christian.

The congregation connected with that Church, if they were foolish enough to look to the Church for guidance, or to take it for granted that their course would be a Christian course, were then misguided, and kept back from one of the most obvious duties of morality and religion, not to say of justice and humanity.

But, it appears that, through some influence external to the Church, the congregation was awakened to the duty of opposing slavery, and, that, after a while, a strong feeling extended to a portion of the Church. Note, that the Church received this influence less speedily and less thoroughly than the congregation, seeming to have rendered more tolerant of slavery by its piety.

After a while, a majority of this Church decided that the sin of slaveholding ought no more to be baptised and received into their communion than any other gross and obvious sin, and that they would withdraw those who had corrupted the system of Orthodox Congregationalism so far as to give it shelter there. Note, that this action was neither fanatical, violent, nor aggressive, but simply conservative, seeking to keep its own Church pure.

The members of the Association are firmly persuaded that the moral regeneration of the North is the only basis on which a successful anti-slavery movement can rest.

To accomplish this has been and is the great purpose of the American Anti-Slavery Society. The proceeds of the Fair, therefore, with the exception of the expenses of the Fair, will be given to the American Anti-Slavery Society, to be used in furtherance of the general purposes of the cause.

The Committee urge the formation of Sewing Circles for the manufacture of articles for sale, or, where that is impracticable, individual effort for the same end; also donation of money, which, if speedily forwarded, can be put into goods which will sell at a large profit. They will be glad to receive from persons residing in the country any kind of valuable produce of the first quality, that they may be able to send to the Fair.

They will be glad to receive from the public at large and forwarding the goods will be published hereafter.

Letters may be addressed to Mrs. ELIZABETH GAY, Secretary, or to either of the undersigned Committee of Management, at the Anti-Slavery Office, 138 Nassau street.

A. H. GRIBBS, MARIA DEPEYTER, C. F. FROTHINGHAM, RACHEL W. BAKER, ELIZABETH M. PALMER, HENRY C. BROWN, SARAH B. SHAW, MARY A. JOHNSON, LOUISA W. LORD, JANE A. ADAMS.

PRO-SLAVERY PIETY.

A CORRESPONDENT of the *New York Evangelist*, who writes from South Duxbury, Vt., and signs himself A. M. G., narrates, respecting the Congregational Church in that place, what *The Evangelist* calls "a mournful but instructive story." We will condense, from the letter, the substance of its statements, and then endeavor to squeeze out such drops of instruction as may be contained in it for the benefit of the readers of *THE STANDARD*.

THE PROPERTY OF THIS CHURCH WHILE IT REMAINED INDIFFERENT TO SLAVERY.

It is early history, it is full of foul history. Planted in a very early day by men of strong and ardent piety, it grew and flourished under the fostering care of an indulgent God, and held a prominent place, and exerted much influence, both in the County and State Associations.

THE SECRETARY—Elizabeth Jones.

OUR SECRETARY—Ben. J. Converse.

OUR SECRETARY—James Barnaby, Esther Harris, John Gordon, Lydia Irish, Lea Tresscott, Anna Brock.

The Committee appointed to audit the Treasurer's account, and settle, so far as practicable, with the employes of the Society, reported they had examined the books of the Treasurer, and found his receipts, including the balance of \$2,382 49; his payment to \$2,379 06; leaving a balance of \$3 45 in the Treasury. Debt due by the Society, \$402 55. Due and owing from members of the *Evangelist*, \$3,300 00. The Executive Committee, it is true, caused the most of these delinquent accounts, and regarded them as due from the Society, and the amount of the account is due from the members who were in arrears, and the most of them were the most hated of men.

The *Evangelist* was called to order by the President, MARCUS R. ROBINSON, who expressed his pleasure at seeing again so many familiar faces at the gathering of this association, and the many friends of freedom, fully identified themselves with the slave, the most oppressed and the most hated of men.

Business Committee—Parker Pillsbury, Sarah Brown, Wm. F. Parker, James Brooks, Charles Donisthorpe, C. S. S. Grinnell, Amos Hall, James Burleigh, Richard Glazier, Jr., Joe F. Nash, Ann Hamilton.

Finance Committee—Asa K. Foster, Kersey G. Thomas, Joseph C. Jones.

THE ANNUAL REPORT of the Executive Committee was read by James Bartabas, Corresponding Secretary; and the address of the Society for our dear contended, was on motion, approved by the Society.

The following persons were elected officers of the Society for the ensuing year:

President—R. B. Root.

Vice-Presidents—Joseph S. Griffing, Benj. Bown, Wm. F. Parker, Daniel Bousell, Then Doushoun, Sarah O. Erwin, Thos. Channing, Charles Greene, Reuben Erwin.

Treas. Com.—Rev. McMillan.

Cor. Secretary—Elizabeth Jones.

Our Secretary—Ben. J. Converse.

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They believed that the Associations were sinfully lax and negligent on that great subject. Very soon they came to think it their duty to refuse to fellowship any person who would fellowship a slaveholder, or apologize for slavery.

And, as the Vermont Associations would, then reduced the congregation to a number of these delinquent accounts, caused the most of these delinquent accounts to be withdrawn from the Society, and to be held at the same time, and the same place, as the *Evangelist*, it was a peace offering to the party of the people, as it deserved, is utterly beyond the power of human language.

But, they esteemed this a discharge of the duty of "good and faithful servants," what is their idea of *slight, negligence and unfaithfulness*?

THE AMERICAN TRACT SOCIETY—THE PUBLISHING ASSOCIATION AND CHURCHES.

They remained thus disconnected with all religious bodies for more than twenty years, and during that time they passed through many experiences of the most severe and trying nature. They were unable to support their pastor without help from the Home Missionary Society and they had placed themselves where that could not be given them. The pastor was obliged to leave, and suffice for the necessities of life. Vital piety soon went down to a very low ebb. No persons united with the Church while removals and death diminished their number very greatly. The regular meetings of the Sabbath were not without preaching—priestly meetings were neglected—but the subject of religion was a stranger and was seldom introduced, while slavery was the all-absorbing theme at dawn and noon, and at home and abroad, as constant as possible for eating and sleeping. During more than nine years the congregation was not spread by this Church a single time. The work of decay was approaching the heart. Slavery seemed to have taken the place of God in the mind of the professor as well as the non-professor. And the members of the Church seemed very likely to believe that they had discharged every duty to God and men by isolating themselves from every religious principle.

CONSEQUENT RESULTS OF PRO-SLAVERY ASSOCIATIONS AND CHURCHES.

Any man has not yet seen the reality and the extent of this deteriorating influence, let him look at the manner in which A. M. G. identifies "the cause of the Redeemer" with the cause of the slaveholders.

To guard, protect and build up the former, according to him, implies that opposition to slavery naturally leads to errors in theology and religion. Note also his misnomer that the antislavery people are "fanatics" and "zealots."

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SECRET COURTSHIP.

FROM THE FRENCH OF BEAVER.

(A widow mother sits in her cottage, beside her pretty daughter, and admires her against the wall. The daughter, an amorous scamp, is going to kiss the girl and the lover when the old dame deems it)

Dauphine, while you learn your wheel
Listen to the words I say;
Coh is born to you to say,
Of his favorite voice beware,
You are all the one's care,
Your ring your sign your care,
Our young neighbour's name is heard,
Hiss! the wind is strong,
Hiss! the wind is strong,
Ah! Lisette, you are not spinning!

The room is close and warm, you say;
That had made the hinges grate;
And my poor old growing Tray,
How could I bear the heat of his pat?—
Ah, my child, pat in faith,
Any permit to freeze,
Any permit to freeze,
Any permit to freeze?

And your love to an aly,
How could I bear the heat of his pat?—
Bless me! I have a kiss!—
Ah, Lisette, you are not spinning!

Treas your little, son, you are not spinning;
Treas your little, son, you are not spinning;

Make him cesse his trifling, now,

Let us go to church and there
Let him go to church and there,
But, till then, beside my ch'ir

With all his woes, fond and heed

Tangled in love's web, inde—

Lisette, my daughter, who is spinning?

A QUEEN'S REVENGE.

Two sons of Gustave Adolphus, the faithful Protestant, the great general, and the good king of Sweden, has been long since rendered famous to readers of history. We are told of this now famous war, and monarch was beloved by his subjects and subjects by him, because he fought through a long and fearful war, and how nobly he died on the field of battle.

With his death, however, the interest of the English reader in Swedish affairs seems to terminate. Those who have the privilege of his biography, and who do not remember that he had a only child—a daughter, named Christina; but of the character of this child, and of her extraordinary adventures after she grew to womanhood, the public in England is, for the most part, ignorant.

And in the popular and romantic literature of France, Queen Christina is a prominent and a notorious character.

In the literature of this country she has, hitherto, been allowed but little chance of making her way to the notice of the public at large.

And the old age of the Queen is in itself a romance. At six years old she was Queen of Sweden, with the famous Oxenstiern as guardian. This great and good monarch ruled the kingdom in her name until she had lived to be twenty years old. But when her mother, Christina, of her own accord, abdicated her right in favour of her cousin, Charles Gustavus. Young and beautiful, the most learned and most accomplished woman of her time, she resolutely mounted on the throne of her native land, and, with a bold and impudent air, began to employ power and influence resolute of royal birthright, set forth to wander through civilised Europe, in the character of an independent traveller who was resolved to see all varieties of men and manners, to collect all the knowledge which the world contained, and to assert her right to the mind body against the greatest minds of the age wherever she went. So far, the interest excited by her character and her adventures is of the most picturesquely attractive.

There is something strikingly new in the spirit of a young queen, who, in the exercise of her knowledge to the possess of a throne, and with banners of a royal birthright for the privilege of being free. Unhappily, the portrait of Christina cannot be painted without the taint of color.

It is not pleasant to record of her that when her father fought and died, it is still less agreeable to add, that she freed herself from other restraints besides the restraint of royalty, until she was manifestly distinguished by her virtues, she was also morally disgraced by her vices and her crimes.

The events in the strange life of Christina—especially those which are connected with her actions and adventures in the character of a royal adventurer, and the freedom of the most ample materials for a biography which might be regarded in England as a new contribution to our historical literature.

Within the necessarily limited space at our command, in these columns, it is impossible to do justice to all the adventures of her life, through the address, which attended her in traveling career.

One, however, among the many strange and startling passages in her life may probably be introduced in these lines. The events of which the narrative is composed in light and airy tones, the manners, habits and opinions of a past age, which you can, moreover, be presented in this place in the very words of an eye-witness who helped them two centuries ago.

The scene is Paris, the time is the close of the year sixteen hundred and fifty-seven, the persons are the warden of Paris, Christiana, and the Marquis de Montrouge, and the witness whose testimony we are shortly about to cite.

Montrouge, as his name implies, was an Italian, born in Italy, was a handsome, accomplished man, refined in his manners, supine in his disposition, and possessed of the art of making himself eminently agreeable in the society of women. With these personal recommendations, he soon won his way to the heart of Queen Christina. One of the most popular and romantic legends of which she encouraged enough so long as she had a hold of her capricious fancy as Montrouge. The intimacy between them probably took its rise, on her side at least, as deep a species of affection as it was in Christina's nature to feel.

He was the son of the King of Italy, and his birth was prompted solely by ambition.

As soon as he had risen to the distinction and all the advantages of the position of chief favourite in the queen's court, he was ready to display his talents, and exposed his attractions to a young Roman lady, whose personal beauty powerfully attracted him, and whose fatal influence over his actions ultimately led to his ruin and his death.

He had the impudent idea of ingratiating himself with the Roman lady, in various ways, and he found that the surest means of winning her favour lay in the exercise of her malicious curiosity on the subject of the private life and the secret frailties of Queen Christina.

He was not in the least successful in his efforts, however, when the interests of an old intriguer happened to be concerned; and he shamelessly took advantage of the position that he held towards Christina, to commit breaches of confidence of the most inexcusably ungrateful and impudent kind.

He gave to the Roman lady the series of the queen's secrets which contained secrets that had revealed to him in the fullest confidence of his worthiness to be trusted; more that, he was led, of his own to the new project of his ambition, and he was soon admitted into the queen's favour, and sarcastically described her as "a woman of a train." He exercised his royal rights over the life of a train. Say no more to me. I tell you again he is doomed to die.

With these words the Marquis quitted the gallery, and left me alone with the Marquis Queen and the three executors who were waiting to follow him.

The Marquis stopped on his knees at my feet, and implored me to follow the Queen, and make one more effort to obtain his pardon. Before I could answer a word, the three men surrounded him, held the points of their swords to his sides, without however, actually touching him, and compelled him to make his confession to me, without saying any more than he could.

"I have said the words," she answered, addressing herself only to me; "and no power under heaven shall make me give them up. Many a man has been broken in spirit by the words of a wise man, and I have heard that the Queen uttered these last words. The Marquis heard where she was standing, and flung himself at her feet. I dropped my keys by his side, and he entered with a low groan into the chamber riding on a chair, which armchair consisted of a shirt of mail weighing six or seven pounds, and rising so high round his neck, his collar, and to defend it successfully from any chance attack of the three executors who had not assailed him as yet, struck at the head, and wounded him on the surface of the shirt.

The Marquis sank on his face; then raised himself a little, and signified to the man to kill him outright, by striking him on the neck. The same man who had wounded him obeyed by cutting two or three times at his neck, without however, doing any great injury. For when he had obeyed, she asked him, with the same stern and exacting steady voice, whether he had any knowledge of the secret of her chamber, in which he was staying. The Marquis turned deadly pale, and answered the woman had read the papers referred to for the first time.

"Do you deny all knowledge of them?" said the Queen.

"The Marquis turned pale still. "I deny all knowledge of them," he said, in faint tones, with his eyes on the floor.

"Do you deny all knowledge of these, too?" said the Queen suddenly producing a second packet of manuscript from under her dress, and thrusting it in the Marquis's face.

He started, drew back a little, and assumed not a word to say. "What is this?" said the Queen, as she contained copies only. The original papers were those which she had just thrust in the Marquis's face.

"Do you deny your own seal and your own handwriting?"

He admitted a few words, acknowledging both the seal and the handwriting to be his own, and added some phrase of excuse, in which he endeavoured to cast the blame that attached to the writing of the letters on the shoulders of other persons. While he was speaking, the man who was in attendance on the Queen silently closed round him.

Her Majesty heard him to the end. "You are a traitor," she said, and turned her back on him.

The three men, as she spoke those words, drew their swords.

The Marquis heard the clash of the blades against the scabbards, and, looking quickly round, saw the Queen, with her attendants, in the gallery, and the three executors who were waiting to follow her.

"I have," she said, "brought the Marquis to justice, and he has deserved to die."

"I have said the words," she cried, kneeling before me, with clasped hands. "Go to the Queen, yourself, the three men that her let us, to obtain an interview with the Queen, and to ascertain if there was any change in her purpose. After a very short absence he came back, shaking his head.

"There is no hope for you," he said, addressing Montrouge, "make your peace with Heaven. Prepare yourself to die."

"Go to the Queen!" cried the Marquis kneeling before me with clasped hands. "Go to the Queen yourself; make more effort to save me! O my father, my father, run to the Queen, and venture one last entreaty."

"Will you tell me to come back?" I said to the three executors.

"We will wait," they answered, and lowered their swords-point to the ground.

I found the Queen alone in her room, without her face or her manner.

The appearance of agitation in her face, or her manner, which had been abstrated from the somewhat contradictory reports which were current the time, and which have been preserved by the old French collectors of historical documents. Such further details as I can give of the punishment of Montrouge, and the means now to follow up the history of the Roman lady, including beside Christina, the Roman lady which Montrouge had written in ridicule of his royal birthright. The whole collection of documents was enclosed by him in a portfolio in one packet, and was presented by him at a private audience, to the Queen.

It is at this critical point of the story, that the testimony of the eye-witness whom we propose to introduce.

Father Le Bel was present at the fearful execu-

tion of the queen, and was witness to the same, and was

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